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THE CHRISTIAN SECRETARY.  
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For the Christian Secretary.

## A SKETCH OF THE LIFE AND CHARACTER OF DEACON FELLOWS.

[Concluded.]

From this time he continued as usual to attend all the means of grace, either alone, or by the aid of others, until by the increasing infirmities of his body, it was rendered highly imprudent. Being thus deprived of sanctuary privileges, he was often heard to say, though with perfect resignation:—"How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea even fainteth for the courts of the Lord: for a day in thy courts is better than a thousand! I would rather sit in the threshold of the house of my God, than dwell in the tents of wickedness!" Under the most severe trials he was entirely submissive; and he has been heard to thank God for those dispensations of his providence which detached his affections from earth, and placed them more unreservedly upon Him.

He ever manifested the greatest desire for the salvation of his grand-children; and his solicitude for their eternal welfare increased with his years.—At the family altar, and in the social meetings, he has offered up his fervent petitions on their behalf. Repeatedly has he retired from human view to wrestle in prayer with his offended God, that they might not forever perish. These prayers in part, have been answered: some of the number have dedicated themselves to their Creator. May those who remain, while they reflect upon these facts, be led to feel and pray for themselves.

Often, after he had implored the blessing of Heaven upon them, would he repeat the following lines from his admired Newton:—

"O! might we e'er hence remove,  
Prevail upon our youth  
To seek, that they may likewise prove  
His mercy and his truth.  
Like Simeon, we shall gladly go,  
When Jesus calls us home,  
If they are left a soul below,  
To serve him in our room.  
Lord hear our prayer, indulge our hope;  
On these thy Spirit pour,  
That they may take our story up,  
When we can speak no more.

After his confinement to the house, he employed most of his time in reading the Bible and other religious books. He had always been fond of reading, and when he could no longer follow his usual occupation, he could continually gratify that taste.

At times, he conversed with his family on religious topics, and addressed to them the most feeling exhortations.

On one occasion, feeling his end was near, he dwelt upon that covenant ordered in all things and sure, and expressed his confidence of having an interest in it. Then says he, "as I may die suddenly, or be deprived of my senses: I now beseech you fill your stations in life with patience and fidelity.—Persevere in every good work.—Be kind and affectionate to each other.—Be much in prayer, and neglect not to read God's holy word." Then addressing himself to his companion, he observed:—"I know my dear, you need aid from on High, to sustain you under a providence which you will soon be called to experience.—Soon you will be a widow! Remember your Redeemer has said, 'My grace shall be sufficient for you.' I rejoice while I thank God, that I can leave you in comfortable circumstances as respects the things of this world.—This has been my desire." Then turning to his daughter he enjoined it upon her to be kind to her mother, and in every possible way to promote her comfort and happiness.

He was visited soon after this, at different periods, by twelve of his grand-children. He received them all with peculiar satisfaction. On beholding them his spirit, like that of Jacob's, seemed to revive. During their stay, he ceased not to impress upon their minds the superior claims of religion. When they bade him farewell, never more expecting to see him here below, he gave them his parting blessing. An eye witness to the scene, remarked:—"I am persuaded these many solemn admonitions to them will never be forgotten."

While our meeting house was being built, he was constantly praying that in it, God might show forth his glory, and convert sinners from the error of their ways. Having a great desire to be present at its dedication, he was carried by some of the brethren, and placed in front of the pulpit. He enjoyed himself beyond conception, and thanked God that he once more had the privilege of sitting under the droppings of the sanctuary. This was the last time he was permitted to enter his heavenly Father's earthly courts, and hear from the lips of his minister the glad tidings of Salvation.

During the last year, he had but little use of his limbs, and was consequently confined most of his time to his bed. He was, however, almost entirely free from bodily pain. In the whole of his yet closer confinement, he enjoyed much of the presence of his Divine Master. He would often exclaim:—"O! that the joyful hour was come to change my faith into sight." His daughter speaking of him at this period, said, "His soul is alive to heavenly enjoyment, and his mind filled with peace in believing in God his Saviour. O! that I could write down the expressions and prayers I have heard fall from his lips."

He was frequently visited by the pious, that they might participate in his holy conversation, and enjoy his prayers. Never did such a soul leave him without acknowledging they were greatly refreshed in Spirit. As he drew near the close of life, he appeared to hold more intercourse with the other world, than with this. Sometimes he would fancy himself at a social meeting, and would engage in the most affectionate exhortations and fervent prayers. Then he would call upon the brethren by name to take a part, and he appeared to enjoy himself as if it were all reality.

On one occasion, a few weeks before his death, supposing the Church had assembled at his house for prayer and exhortation, he addressed them nearly in the following words and style:—

"Dear christian brethren and sisters, how is the gold become dim, and the most fine gold changed. Once we could meet to praise the Lord together, and enjoy his divine consolation, in speaking of his goodness through our Lord and Saviour.—Once the candle of the Lord shone around our tabernacle, and we walked in the light of God's countenance. But now I fear there is not that love and christian union which ought to exist. You are too much engaged after the perishable things of this vain world, which can never satisfy the immortal mind. O! my dear friends, do be more engaged in the cause of religion.—It is a cause worthy of your best affections.—You will never regret days spent in the service of God, and in preparation for eternity.—Remember you are all set as light in the world, and may you so live that others may take knowledge of you that you have been with Jesus."

Many of my dear friends I shall see no more in this world, and I hope we shall be prepared by divine grace to meet in our Heavenly Father's kingdom, where we shall praise him forever." After this faithful and kind exhortation, he addressed the throne of grace nearly as follows:—"Heavenly Father, permit us to come before thee with reverence and godly fear, confessing our sins and shortcomings. We acknowledge we are sinners, and have come short of thy glory; yet through the merits of thy dear Son Jesus Christ, would we at this time dare to come. Deign, O heavenly Parent to look with compassion upon us, and grant us repentance unto life.—A godly sorrow for all our sins, that we may through thy grace, worship thee in sincerity and truth. Give us a new heart and a right frame of spirit, that we may ask in faith those things we so much need. We feel our dependence! We know our help must come from thee, the giver of every good and perfect gift. We thank thee for the many blessings with which we are surrounded. Give us grace and patience to spend the few remaining days allotted us here in this service, that when we shall be called to bid adieu to this world, it may be with joy and everlasting rejoicing. O Lord! have mercy on this people, and this Church. Revive thy work here once more, and grant a display of thy power in the salvation of precious souls. May the speaking of thy word by thy servants in this place, prove a blessing to those who hear, for we know it will be a savor of life unto life, or of death unto death. Amen."

Thus did this good man manifest the prevailing desires of his soul, when he became almost insensible to the objects of this world.

How forcibly does it remind us of the declaration of the Psalmist:—"Those that be planted in the house of the Lord, shall flourish in the courts of our God."

"They shall still bring forth fruit in old age. They shall be fat and flourishing."

Such was his religious character.—How evident is it that from the time he made a public profession of his interest in Christ, his progress in holiness was onward, and upward. It is scarcely necessary to say, he possessed in an eminent degree the qualifications of a deacon.—"He was of honest report." No person was ever known to reflect upon him as being guilty of scandal, or as being destitute of integrity or faithfulness. He possessed many of the graces of the Holy Ghost, and was endowed with a good degree of practical wisdom.—He was grave in his deportment, but not gloomy; cheerful, but not trifling.—Modest, chaste, and not double-tongued.—He was not given to wine, nor greedy of filthy lucre.—He was the husband of one wife, and governed his own house and children well.—He held the mystery of the faith in a pure conscience.—His qualifications and consistency as a Deacon, commanded the respect of all, and gave him influence in society.—He visited the fatherless and widow in their trouble.—prayed with the sick—and comforted the distressed.—He purchased to himself a good degree, and obtained boldness in the faith.—As a husband and a father, he was kind, affectionate, and faithful. In his marriage was verified the sentiment of the Poet:—

"When the nuptial rite together binds  
Two ardent hearts, and corresponding minds,  
O! then, when youth and vigor shall decay,  
When all external charms shall fade away,  
The happy pair, delighted, fond and true,  
Shall feel the sweets of love forever new."

In short, he labored to perform every duty he owed God—his family—the church—and the world, as one who would soon be required to give an account to his Creator.

Three days previous to his decease, I visited him. He was afflicted with a severe cold, but free from pain, and in the enjoyment of peculiar peace of mind. He declared his unwavering confidence in God. "I know," said he, "that my Redeemer liveth, and that I shall behold him in all his glory, without a veil to intercept my vision. True, I am unworthy, but my whole confidence is in the precious Saviour.—I expect to be saved by grace alone.—I feel that my end is near, but I rejoice in the prospect of a speedy union with the Church Triumphant.—I am waiting till my change shall come.—Come Lord Jesus, come quickly."

This was the last interview I was permitted to enjoy with him. I was reminded of the inspired truth: "The righteous hath hope in his death." A few hours before his departure his daughter interrogated him:—"Father, do you know me?" "Yes, yes, Lydia," Lydia, he replied. Then she continued:—

"Jesus can make a dying bed  
Feel soft as downy pillows are."

"Yes," he replied.

While on his breast I lean my head,  
And breathe my life out sweetly there."

Soon after this, he spoke not, and remained insensible to all around him, until half past twelve o'clock, Tuesday, January 31st, when his immortal spirit without a struggle, winged its flight to the regions of bliss and glory.

Thus peacefully, gloriously, triumphantly, did his soul ascend to mingle with the blood-washed throng around Jehovah's Throne. And now, without doubt, he is persevering in the resolution he so often expressed upon earth:—

"I'll praise him while I have my breath,  
And when my voice is lost in death,  
Praise shall employ my nobler powers;  
My days of praise shall ne'er be past,  
While life, and thought, and being last,  
Or immortality endures."

"I heard a voice from heaven saying: Blessed are the dead who die in the Lord, yea saith the Spirit, they rest from their labor, and their works do follow them."

My friends are you not ready to say, "Let me die the death of the righteous, and let my last end be like his?"

This brief sketch of the character of this devoted servant of God, teaches us several facts.

1. Much good may be expected to result from early religious instruction. Let parents then be careful in the first place to set before their children good examples. Then teach them their relation to God and the world, and the truths of our holy religion.

2. It is possible for a christian to attend family devotion, and the social meetings of the church, though he may be called to the daily performance of manual labor. The usual plea with those who neglect this duty, is, "I have no time." But here we see this excuse falsified by fact. I would ask such neglectors of duty: what excuse will you make next?

3. It is possible for a christian to attend all the duties of this world, and of a growing family, to develop the principle of piety implanted in his heart. A christian, though not perfect, is always the same. In prosperity, in adversity, in public, and in private, in his dwelling place, and in the Temple, in the family, and in the Church, he is the same.

From the N. Y. Weekly Messenger.  
COMPANY AND CONVERSATION.

We shall find it very useful in social meetings to select some profitable subject for conversation.—When this rule is neglected we wander from one thing to another, and seldom, except by mere accident, hit upon anything that is good. Desultory conversation, like every other unsettled and irregular proceeding, may happen to be useful, but generally speaking, it is hurtful.

As we have wasted many hours in empty talk and trifling loquacity, let us now try what can be done by some well digested plan: if we cannot always succeed, we shall always have the pleasure of reflecting that the fault is not ours, and consequently that no blame can attach to us. But prudence, and a considerable degree of delicacy will be found necessary in every attempt of this kind, especially in that company where silly prattle and foolish chit chat are deemed the greatest excellence of conversation. Nevertheless, when we are fully resolved, the greatest obstacles will be surmounted, and our plan, though concealed, will succeed beyond our expectation. It will be found useful to engage persons of different professions and employments, to converse on the subject of their respective callings. Do we associate with gentlemen of the law or with medical gentlemen, let us endeavor to gain information on the subjects of law and medicine. Are we in company with a divine, let us converse on divinity. When we meet with farmers, tradesmen, or artists, let us make inquiries on the subjects of husbandry, commerce, and the arts. In this way knowledge is dispersed, and conversation is the means of improvement and

of pleasure. But at the same time, we should be as willing to communicate what we know to our companions, as we wish them to be in communicating their knowledge to us. It is a good rule to converse on things rather than on the character of men. When the subject turns on the personal qualities of the absent, we are prone either to set them up too high, or to degrade them with unqualified severity. In either case we may do them an injury. Slander is the bane of conversation; and yet it is more prevalent than any other subject. Sometimes we lavish praise on our favorites; but this betrays great weakness. Those who are best acquainted with human nature, are most afraid of the extremes of praise or blame; nor will they, willingly, either raise men too high, or sink them too low. Truth, in both respects, guides their tongues. They who, from a principle of justice, speak of the absent as if they were present, are not likely to be brought into trouble; but, alas, few are guided by this equitable principle! In company we should guard against a slavish fear of man. Moderate knowledge, connected with circumspect conduct, should embolden us; and a deep sense of our ignorance and frailties, should keep us modest and humble. Our companions may possess more knowledge than we do; but why should we fear on that account? In their company we consider ourselves as learners; and we may expect from them that engaging condescension which generally is the characteristic of superior minds. Again, they may be superior to us in goodness; but goodness should inspire admiration and confidence. The pride of desiring to appear wiser than we are, is the general cause of fear in the company of wise and good men; but who wishes to appear exactly what he is, and to rise no higher than his talents and goodness entitle him to rise, will feel quite easy and free from a servile fear of man.

We should always speak with caution on every subject; for random words betray great weakness. Our inconsiderate remarks are often repeated to our disadvantage. We should consider every person present as a judge, who passes sentence in his own mind on every thing we say. Do we blame those persons who repeat our words? Rather let us blame ourselves. We see their imprudence, but are blind to our own. Caution may be observed without precise formality; and we may be free and open even when we stand upon our watch.

The enlightened christian, when in company, unites frankness with caution, seriousness with cheerfulness, zeal with prudence, greatness with condescension. When we go into company, let us treat every person present with due respect. Our superiors should be honored, our equals should be respected, our inferiors should be treated with condescending affability; but no man, however great, should be flattered, nor should any good man, however little, be despised.

The most insignificant person may possess some excellencies which demand respect; and the most eminent have weaknesses and errors which should stop the mouths of flatterers. If any one speak disrespectfully of God and our holy religion, we should reprove them with meekness and firmness; and if this does not succeed, we may instantly withdraw without ceremony. Company is often rendered disagreeable by controversy. To discuss a question with candor, is exceedingly useful; and when this is the case, light follows debate; and mighty truth prevails; but a want of candor, connected with a proud and haughty spirit, leads to satirical and abusive language, which never fails to make company and conversation disagreeable.

We should never remain long in good company. There is a time for all things. Company and conversation well chosen may occupy a small portion of our time to advantage; but when we pass the proper bounds, it becomes dull, tiresome, and uninteresting. It is exceedingly difficult to keep up useful conversation for any length of time; and if we remain too long together, conversation generally degenerates into little tattle or scandal. Some silly triflers are continually rambling from company to company, and they have the effrontery to obtrude themselves at unseasonable hours upon men of business. Their delight is in extensive acquaintances, in having great parties at their own houses, and in visiting large parties at the houses of their friends. In short, they had rather be any where in company, than alone in their own houses. They hate retirement; idle talk is their delight. Persons addicted to this trifling practice, should seriously reflect on the value of time; the injury they do, both to themselves and others, by their impertinent and untimely visits; the low estimation in which they are held by the man of business; and above all the loss which they sustain in their best interests by whiling away those precious hours which should be devoted to better purposes.

An original Tract Anecdote.—In the district of A—, one Sabbath morning, as some Sunday school children were going to their school, having with them a little bundle of tracts, they passed by the field of a man who had for a long time neglected the sanctuary, and the ordinary means of grace. One of them passed over the fence, and fastened to the plow-beam the tract called "The Swearer's Prayer," and continued on to school. On Monday morning, when the man came to his plough, he found the tract, but was unable to tell how

it came there; and surprised at the circumstance, took it home and read it carefully again and again. Conviction fastened upon his conscience; he began to attend places of public worship. His anxiety after truth continued, until as he trusts, he found peace in a Saviour's blood, and has since connected himself with a Christian church.—*Charleston Observer.*

An Indian's Conversion.—Thomas Cornelius, the Indian missionary, of whom we have spoken in another place, gave, in his address at Bennett-street Church, the following, as an Indian's relation of his conversion:

"I took my kneel down, and pray God. I give it my bow arrow to God. Then I don't feel no happy. Then I pray again. I give for God my tomahawk. I give it to God my rifle. Then I don't feel no happy. Then I give to God my blanket. But still I don't feel no happy. Then I thought, what more? I give away every thing I had. Then I thought I pray once more. Then I told my God, take my whole Indian, the whole of it; and then I feel happy!"—*Zion's Herald.*

## LICENSE LAWS.

We are indebted to a gentleman of this city, for a copy of the report and bill for a law, upon the subject named above, and which were presented by a large select joint committee of the Legislature of the state of Maine, to whom was referred sundry petitions of the citizens, for a repeal of the license laws. The report is of itself a powerful and conclusive argument against all license laws; and speaks volumes in praise of the bold integrity of the committee. We sincerely hope that the Legislature will take the ground proposed by the committee, and thereby secure to itself immortal honor, as the pioneer of enlightened patriotism, and the best interests of man, in our rising nation. Such an example would, we believe, be followed by almost every state; and its benefits are beyond the power of human comprehension.

We annex entire, the Report.

"A proposition materially to change a system which has for years been incorporated with State legislation, and which is intimately connected with various important interests in the State, should receive more than common attention. Impressed with the importance of the subject submitted to them, the Committee have questioned, as 'tis time and means warrant, they had at command, would allow."

Laws granting license to sell ardent spirits, have been enacted in every State in the Union; and so far as the committee know, they are at this time, under different forms in operation in every State. The first license law of Massachusetts was passed in the year 1646, and although from that time until the present, they have been variously altered and changed, yet at this very time, the license laws of Maine are substantially what they were at first,—they authorize the sale of ardent spirits for common use. This is the principle that gives them character. The manner of granting the license, or the form of the law, are circumstances of little or no moment.

These laws then have been in active operation nearly two centuries, and this period seems sufficient for a full and fair trial; and what is the history of this experiment. When the law was first made, intemperance was of rare occurrence, and was designed, as appears, to prevent rather than cure the evil. From that time until the temperance reformation, as it is sometimes called, we gradually but constantly increased in the use of ardent spirits, and became more and more intemperate, until we were reproached, by some foreign writers, as a nation of drunkards. Although other causes, no doubt, were in operation, yet there are many reasons for the opinion, that these laws were the principle cause of the result. They make it lawful and reputable, for the person who has a license, to sell it, and of course not improper nor dishonorable to purchase and use it. The law also, asserts the necessity and usefulness of ardent spirits and makes provision that the whole community may be supplied; and as if to give importance to the article, and respectability to the traffic, it provides that the vender shall be "of sober life and conversation and of good moral character, and suitably qualified for the employment."

We shall not question that it was the design of the license laws to regulate and restrict the sale of ardent spirits, and even to prevent its abuse; but our present enquiry is not into the design, but the actual tendency of the law.—This we believe has been to promote intemperance, to give it being and to continue it, down to the present time. It first assumes that, which the united testimony of Physicians, and thousands of others have proved to be false, that alcohol is necessary for common use, and then makes provision that there shall be no deficiency, by making it the interest of a select few to keep it for sale. The mere circumstance whether few or many kept it for sale is unimportant, provided those who were licensed, kept sufficient to supply the demand. It is the inevitable tendency of the shop and bar-room to decoy men from themselves, and their self control, and our whole experience under the license laws of the State, has proved how hopeless it is that such places should exist and men not become intemperate. If the poison was not freely offered, and offered for sale under the sanction of law—it could not, it would not be purchased.

The best test of the utility of any law, is ex-



perience, and by this rule the license law has been most satisfactorily tried; and there is no reason for supposing that the amount of ardent spirits used has been less, but rather that the consumption was much greater in consequence of the law; for the law has given character and respectability to the traffic, and has done much to fix on the minds of the public the impression that rum was necessary, and that the public good required it.

Go to the retailer and beseech him to empty his shop of the poison, and he will tell you it is his regular lawful business, that he is as much opposed to intemperance as you are, and that he always withholds the cup from the drunkard. You again appeal to his sympathy, and point him to the consequences of the traffic, on all who use the article. He again replies, that the law has determined that a certain number of retailers are necessary to the public good, that he has paid his fee and got his license in his pocket, and that he cannot be answerable for consequences; now it is very plain that the retailer is right, unless the law is wrong. Repeal the present law, and prohibit the sale, and then every man, who ventured to sell rum, would be obliged to do it on his own responsibility. He could not plead the statute, nor throw off the reproach upon the State.

It was seen many years since that no strictness of regulations could prevent abuse or violation of the laws, yet strange as it may appear, the Legislature did not at once prohibit the traffic, but proceeded to cure the mischief by further regulations, under penalties most strict and severe. But these regulations only served to keep alive and augment the evil; and how could it have been otherwise? It is repugnant to the first perceptions of common sense, to suppose that a man, who merely obtained a license could innocently sell strong water, the name first given to rum in the colony laws, and that another man could be justly liable to whipping, which was ordered by one act, for selling it without license. The same may be observed of our present laws; they are absurd on the face of them. The people will never be satisfied that if the taverner may rightfully vend the article by the glass, to the ruin of his neighbor, it is criminal for the retailer to do the same.

We therefore, may consider it settled, that all attempts to discriminate between the licensed and unlicensed vender as utterly futile and vain. And as long as it is considered right and proper to grant licenses, just so long intemperance will continue to fill our jails and poor houses, and penitentiaries. It is not a thing indifferent in itself, whether the traffic be licensed or not, and that may be made right or wrong by the arbitrary enactments of legislation. The trade, except for medicinal and manufacturing purposes, is morally and politically wrong; and no law or legislation can change its essential character.

Complaints are frequently made against our public officers, such as *Selectmen, &c.*, that unsuitable persons, and that it is only necessary to enforce the present laws. This complaint is unfounded. The blame attaches to the law and not to the public officer. We have no right to expect that selectmen, or other officers will be either wiser or better than the law. It is their duty to execute, and not to make or alter the law.

In speaking of the license laws, however, we would by no means reflect improperly upon the character of those who established them. Our fathers were men of the loftiest patriotism and the sternest moral virtue. They knew the evils and sinfulness of intemperance, and these laws were designed to secure the people against both; and had they also known that ardent spirits were entirely useless—that a license to vend them would entail on the community poverty and crime, and every evil work—there are strong reasons for believing from what we know of their laws, in other analogous cases, that they would have prohibited the sale entirely.

But they were mistaken in relation to the nature of alcohol; and assumed that it was useful and necessary, and under this mistake they undertook to regulate the traffic in the best way they could. With the present age the case is far otherwise. It is now ascertained, not only that the traffic is attended with most appalling evils to the community, but that ardent spirit is entirely useless—that it is an unmingled evil. The fact, and it is the basis of this report—is certain. It is made out by the strictest scrutiny into the properties of alcohol, and by the experience and observation of thousands in every situation in life, and under circumstances most favorable to an accurate judgment; and how any man, with the evidence before him which a few past years has supplied, can now question its truth, it is difficult to conceive. We are placed therefore, in relation to this subject in circumstances very different from those which existed when the laws were first made. We have some facts which they who made them did not have. And must the laws remain the same, notwithstanding we have ascertained that they are founded in error? Shall we not alter and frame them to correspond to fact? If it is found that the bar-room and grog-shop are subversive of the public good, may we not say so,—shall we not shut them up,—shall we not cover the fountain whose pestilential streams have spread through all this fair country, exhalant in their course disease, and desolation, and death?

The objections then, to license laws are these—they assert or imply what is false in point of fact, viz.—that ardent spirit is useful and necessary. 2d. That all laws are necessarily of injurious tendency which directly legalize any trade or business which is in itself destructive of the peace and virtue of society. 3d. That the manner in which the traffic is regulated, is suited to give character and reputation to the trade, and of course to extend its evils far and wide. 4. These laws oppose an insuperable obstacle to the cause of temperance;

so long as these laws exist, just so long intemperance will abound.

Your Committee are not only of opinion that the law giving the right to sell ardent spirits should be repealed, but that a law should be passed to prohibit the traffic in them; except so far as the arts or the practice of medicine may be concerned. The reasons for such a law are as numerous as the evils of intemperance. Such a law is required for the same reason that we make a law to prevent the sale of unwholesome meats; or the law for the removal of any nuisance; or any other laws which have for their object to secure the good people of the State in the quiet and peaceable enjoyment of their rights, and against any practice, that endangers the health and life of the citizen, or which threatens to subvert our civil rights and overthrow our free government.—We would prohibit the sale of ardent spirits, because intemperance can never be suppressed without such prohibition. There is no more reason for supposing that this evil can be restrained without law, than for supposing you can restrain theft or gambling or any other crime without law.

And it seems obvious to remark,—and it is presumed that no one will question the correctness of the position,—that all legislation, touching this subject, should be of a character to favor and promote temperance and suppress intemperance. That this was the design of the license laws is readily admitted; but we believe that it has been abundantly shown that this has not been either their effect or tendency. This indeed is so apparent, that it is a common remark that the license laws are the great obstacles to the progress of temperance. Now it appears equally certain that no legislation can have any tendency to prevent intemperance but that which directly prohibits the sale. This will be a public expression, by the Legislature, which cannot be mistaken, and which cannot fail of exerting the most salutary influence upon the whole community.

No object is more important than life and health; for the security of these, among other things, government is instituted. The laws of God as well as man hold human life sacred, it cannot be trifled with or jeopardized with impunity. What object is there more worthy of the Legislature, than laws to preserve the lives and health of the citizens? It is for this end we have health and quarantine laws, which, from the value and importance of the object, invest health officers with almost unlimited power; and this is right. Now when it is known, by the observation of all men, that the traffic in any article, entails, not only pauperism and crime on the community, but that in numerous cases it shortens human life and in many instances destroys it at once; it is difficult escaping the conclusion that the government should interpose and prohibit it altogether.

The objection will doubtless be made, that if we had such a law it could not be enforced.—Now admit the validity of this objection, and if no one we presume will venture the supposition, that you can accomplish against law, that which you could not effect with it.

It is sufficiently difficult to reform the manners and habits of a community, when the influence and authority of the law can be brought to aid the object, but to do this against the law, and against the direct and powerful interests of a numerous class of men, created by the law, is scarcely possible.

But your Committee do not admit that such a law could not be enforced; although it is probable there would be many evasions of it. At a time when so many are interested in the subject of temperance, it is impossible that such a law should be generally disregarded. One important effect would be to render the traffic disreputable, as well as unlawful. No individual, who had any respect for his character, would continue the practice. There are many respectable dealers, who are now desirous of excluding ardent spirits from their shops, but who under the operation of the present laws, find it almost impracticable to do so; for by breaking off they would not only lose the profits of this article, but they would sacrifice no inconsiderable portion of their business in other respects. This is known to be the fact by numerous trials.

Why should the power to execute the law be questioned in this case more than other? This is never suggested in respect to any other law that is though needful for the public welfare; nor is the objection well founded. But suppose the law we have in view should be sometimes violated; this would be no sufficient objection to making it; for what law is there which men keep perfectly? But we are not left to conjecture on this point. We have a law to prevent gambling in this State; now the effect of this law has not been to banish gambling from the State; but it has had the effect to prevent or greatly restrain the evil. It is considered disgraceful to keep a gambling house, and gamblers are unwilling to be known in this character; hence they seek the darkness of the night and secluded places for their purpose, and the community are generally thus saved from the pernicious influence of their example. Now suppose instead of this law prohibiting gambling, we had a statute to regulate gambling by granting licenses to open gambling shops in every part of the State; and it would be much less demoralizing, and not more unreasonable than the rum laws; What, your Committee ask, would be the effect of such a law? Can any one doubt that gambling shops would be as common as retail shops now are? It is vain therefore, to object to a law that it cannot prevent the offence it prohibits. We have a law against theft, but have we no larcenies? Yet who would be secure in his property, without the law. So it is believed that a law to prevent the sale of ardent spirits, would have the most salutary influence. It would then be as disgraceful to keep a rum shop as a gambling shop. Beside, the mere existence of such a law would exert the most salutary influence on the public mind. It would of itself

go to correct public opinion in regard to the necessity of ardent spirits; for it is not more true that the laws are an expression of public opinion, than that they influence and determine public opinion. They are as truly the cause as the effect of the popular will. It is of the nature of law, to mould the public mind to its requirements, and to fasten upon all an abiding impression of its value and necessity.

It may be objected that, we have already tried in numerous cases, to stay the progress of intemperance, by enforcing the law, but that it is found by long experience to be wholly ineffectual. This objection arises from a strange misapprehension of our license laws. The fact we reply, is not true. We have no law against selling rum—we never had a law the most perfect observance of which would have secured this community against intemperance. All our laws, as before observed, authorize the sale and use of the article. The difficulty is not, that the law has not been enforced; but it is, that when executed it has no tendency to prevent the evil. And we do not complain of the present laws merely that they are imperfect, but that they are radically bad,—that they are founded on principles totally deceptive and false. The present laws are sufficiently strict and severe, not however, against selling rum, but only against unlicensed venders. They proceed upon the supposition that if men and their families are ruined by the retail shops—if your prisons are filled with felons, and our poor houses with paupers, it is no great matter, if only it be done according to law.

The truth is, the license laws do not, even as a rule of action, prescribe temperance. In this particular they are an anomaly. All good and wholesome laws, prescribe at least what is right and forbid what is wrong. They raise the standard high, and caution and warn and forbid; and all who observe them are secure; if their penalty fall on any, it is through their own folly in disregarding the law. Not so with the rum laws, in their spirit and letter, whether executed or not executed, whether obeyed or disobeyed, their only effect is to destroy. The path they mark out, is not the path of truth and safety, of virtue and happiness; but it is the highway of deception and anger and tears and wretchedness and blood—it is covered in its whole extent, by the mangled and dying, and with the carcases of dead men,—it leads to ruin and its steps take hold on the grave.

It may also be objected that the Legislature have no constitutional right to enact a prohibitory law—that it would be oppressive and an encroachment on the rights of the citizen.

The history of our State Government is but the history of measures and expedients, having for their object the security and happiness of the whole people. But no law can be enacted for these objects, which does not in some form or other operate as a restraint upon every man in society. We will take only one example. The law of the road is perfectly arbitrary, for there is no reason in the case itself, why a traveller when he meets another, should turn to the right rather than to the left; and yet who denies either the constitutionality or utility of the law? And there are many other statutes which operate to restrain the citizen, in certain actions, which in themselves are not necessarily wrong, but which, unrestrained, might prove detrimental to the interests of the State at large.

But it is too late to deny the right of the Legislature on this subject. It has already in numerous cases legislated on the sale of ardent spirits, and their acts have received the sanction of the highest judicial authorities. What are the present laws but a prohibition of the traffic to all who do not first obtain a license? It is only necessary to extend the prohibition to every citizen and the whole object is at once obtained. And it appears evident to the Committee that if we have any law on the subject it should be absolutely prohibitory. The trade is a public evil or it is not, if it is, it is the right and duty of the Legislature to stay it at once, if it is not an evil, it should be equally free to all.

But the trade in ardent spirits is a public business carried on in the market places; and if it is found by experience that this business is necessarily ruinous to individuals, and a great public nuisance, there can be no question, that it clearly comes within the right of the Legislature to suppress it. We would not prohibit the sale of ardent spirits, because it is inconsistent with our religious and moral obligations—although doubtless this is the fact—but because the traffic is inconsistent with our obligations as citizens of the State, and subversive of our social rights and civil institutions.

But we have yet to learn what authority it is, that would be violated by an act to prohibit the sale of ardent spirits, not surely the State Constitution, for that has no provision that can be construed as to limit the Legislature in this matter. Nor the Federal Constitution; unless it is supposed the power to collect a revenue is of this character. But what if Congress, under this provision of the Federal Constitution, does authorize the importation of rum or brandy into the State of Maine, and the collection of a duty on the same; how is this inconsistent with the right of the State to prohibit its sale here? The merchant is not obliged to import the article, and if he does, he must take the chance of being able to vend it. Indeed, it would be a most extraordinary fact, if in the grants made to the Congress of the U. S. the people of the several States had not reserved sufficient power to provide for their own internal quiet and security; not sufficient to regulate or prohibit any traffic which might destroy the peace and endanger the lives of the citizens. But it is not necessary to pursue this enquiry, since the measures proposed by your Committee, are not justly liable to this objection.

If it is again objected that there is something stronger and more to be depended on than human law; even the spread of just sentiments and upright principles; it may be replied that this is more specious than sound. For suppose it is true, what does it avail in the present case?

The question is not the value of just sentiment and upright principles, nor their efficiency in controlling the actions of those who possess these virtues; but it is how men are to be controlled in the absence of these principles? On what else can we safely depend but the law, to restrain the vicious and unprincipled? But the objection before us, proves too much, it proves that we should depend in all other cases upon just sentiments and upright principles. Theft and robbery should be restrained in the same way; and society should be left to the enlightened consciences of its members for security against injuries of every kind.

Another object that we must trust to public opinion to restrain the traffic. But this is equally visionary with the other. For public opinion is doubtless now fixed against highway robbery, but repeal the law against this crime, and how long could a man travel and be safe?—The truth is, laws must be framed for men as they are; and so long as they are the creatures of passion and appetite, you never will effectually succeed in restraining the perverse and selfish, except by superadding to the dictates of reason, the sanctions and authority of law.

The question of an essential alteration in the license laws, has been canvassed for several years by the people of the State; and petitions to this effect have been again and again preferred to the Legislature; and your Committee are of opinion that the time has arrived when it is proper to act upon the subject; they therefore offer the annexed Bill.

The excellence of the above report is our apology for inserting it. The bill proposes to repeal the present laws and prohibit the sale of rum or any strong liquors in a less quantity than 28 gallons, and that to be delivered and carried away at one time, except by physicians or apothecaries, and then only for individual or manufacturing purposes. Penalty for each offence \$20 for the poor, and imprisonment 30 days for refusal or inability to pay the fine.

For the Christian Secretary,

Mr. Editor,

I am happy to believe that most of the members of our churches in this State, feel it a duty and privilege to give of their substance to the different benevolent objects of the day, and that this feeling is also possessed by many members of our congregations who are not members of our church; and as the period of the year is now present, or fast presenting, in which we are perhaps more accustomed to bestow than in any other portion of the year, I had thought (with leave) to trouble your readers with a few suggestions in reference to this subject.

To turn the attention of our friends, is, the propriety of a proper proportioning of our bestowments.

There are certain objects which have long and steadily been before the christian public, and probably will be for some time to come, which have acquired the name, and justly, I suppose, of standing objects of benevolence; to this class belong Domestic, (our own state) Home, and Foreign Missions, Bible circulation at home and abroad, Education for the Ministry, Tract, and Sunday School operations, &c.

There is another class of occasional objects (by far too numerous, bro. Editor, I do believe, though some of them are very worthy) comprehending the endowment and aid of Academies, Colleges, and Theological Seminaries, building meeting Houses, &c. &c. &c. My concern at this time however is with the first class; and in regard to this class it seems to me there is a difference in point of importance in the amount of funds needed by each.

To begin with our Domestic Ct. Missions, whoever looks over the minutes of our Convention and Associations and beholds the melancholy list of feeble and vacant churches, and especially whoever travels and sees these churches, must (if a christian) feel his heart pained within him for our own (Domestic) Zion. Now Sir, how much are we doing for this object the present year? I find the footing of contributions to this object when our Convention minutes of 1836 went to press to have been \$358.43! I presume little has been received since, for we are not accustomed to receive much for this object except at meetings of Convention; and if any further proof were wanting on that point, we have it in the extreme leanness of the appropriations at the last Board meeting as published in the Secretary of March 4th. Here then is a sum of \$358 for our whole Domestic service! Scarcely sufficient to support one Pastor in the country.

It also shows a very sad falling off from previous years; in 1835 we gave for Domestic Missions \$777; in 1834, \$718; in 1833, \$965.\* I am aware that there has been some dissatisfaction, in regard to our Domestic operations, which has probably had some bearing on the Treasury, but as I understand this dissatisfaction has been amicably, yea very affectionately, settled at the late meeting of brethren in Hartford, I trust all deleterious effect from this source will now cease.

Home Missions. These, Mr. Editor, are certainly important; good is being effected by them; but while I would not say that those dear ministers at the West, who with the aid of \$100 a year from the A. Bap. H. M. S. are doing much for the cause of the Redeemer, ought to have no aid from us until our own Domestic wants are supplied, I do think that while so many of our own churches and congregations are famishing for the bread of life, a much larger share of our contributions is due to Domestic than Home Missions.

Foreign Missions. Here is an important object—bequeathed to us, as well as Domestic, in

\*In each of these years to be sure there were balances in Treasury from previous years which go to make up the sums I have stated, but the same is the case the present year as going into the \$358.43.

the great command of our Lord, "Go ye into all the world &c." \$60,000 or \$80,000 a year I suppose are needed to carry on our Foreign Missionary operations as at present existing; besides which new fields of usefulness present on every hand. Our Foreign Treasury too I think according to the last account from those having that department in charge ran low, indeed was nearly exhausted. Brethren and sisters, let us not forget good liberal contributions to the Foreign Treasury the present year.

Foreign Bible cause: a cause dear to us all; rendered especially so by the peculiar circumstances under which it has been presented to us within a year. God grant that the whole, translated Bible may never want prayers or alms among us! But while we all feel thus, Mr. Editor, let us look at this object as we do at others, with the soberness of truth. Our Foreign Bible operations need a certain amount of funds yearly, and they need no more. Our Foreign Missions I suppose require a much larger amount than our Foreign Bible proper; he who has no other means of information on this head except the Annual Reports of the Foreign Board (see Report 1836, in Bap. Mag. for June 1836,) may very easily perceive the correctness of this position, when he considers the great number of missions and stations scattered through the wide world, to be supported; and at most of which the Bible operations alone constitute but a small share of the expenses.—Our Domestic Missions also it seems to me claim a larger share of aid from us, in Connecticut, than the Foreign Bible.

I will not, br. Editor, waste your time and that of your readers in reiterating professions of friendship for the Foreign Bible. I have professed them above, and professed what I feel; but it has seemed to me that we were in danger of giving an undue prominence to this object in our solicitations and contributions, to the prejudice of other objects which need a greater amount of aid, and that perhaps some of our people gave to this object without fully understanding the amount of aid required. I do not wish to say to that good brother who has got his hand on his \$100 bill to give to the Burman Bible, "put your \$100 back into your pocket," but, "brother unless you calculate to give an equal or larger sum to our Domestic and Foreign Missions, would you not do well to give a portion, a goodly portion, of that \$100 to these objects, which need so much more in amount than the Foreign Bible?" Another point of view will also I think show the justness of these sentiments. If our Foreign Missions languish for want of funds (as I suppose they in some measure do at present) the Foreign Bible work, closely connected with them, and essentially dependent on them, must languish also.

Education cause, Tract cause, Sabbath School cause—are all of them important and worthy objects; to the Education Societies we look to a considerable extent for the supply of our future Pastors, and in the present call for good ministers, these societies certainly ought not to be obliged to turn off worthy applicants for want of funds.

The Tract Society, and Sabbath School Society, twin sisters in the cause of benevolence, have I think an excellent claim; the amounts needed by them I apprehend, are however, much less than by several of the above named Institutions.

Mr. Editor, I know I have already amplified largely, but if your readers can bear with me, I wish to add a little under the head of system in our bestowments. The great points as to system in this matter, so far as individuals are concerned, are, I apprehend, to give all our objects that are truly worthy, a (proportional) share, and to give it timely, say once a year at least. An excellent plan is for each individual to settle in his own mind (upon liberal and christian principles) how much he ought to give in a current year to all our standing objects, and then to make a proper division of the sum among them.

In the matter of system as applying to churches or communities, I know of none better than the plan of periodical collections, say quarterly or so, and in advance if convenient, for instance, with the 1st quarter of a year let there be a contribution, or subscription, or both, for Domestic Missions; with the 2d quarter the same for Foreign Missions, and so on: embodying if you please two or more of the minor objects into one collection, and giving donors the privilege to specify if they choose, to which object their donation shall go, dividing the undesignated money (if any) betwixt the objects. These systematic efforts might be made under the auspices of Societies (Missionary, Bible, &c.) or not, as thought best, but probably it would be best in most cases to have Societies.\* The establishment of such a system in the churches I think could be without much difficulty introduced by suitable efforts on the part of the Pastors; let pastors move first and brethren would co-operate; and I believe that besides the system answering the great end of obtaining competent funds, the pastors would find their burdens alleviated by its adoption.—To perfect this plan it ought to be understood that we (the churches) will hear to no calls for any object whose claims have been attended to the current year, unless it can be made apparent that there is necessity for a special and extra effort in behalf of that object, and that as proof of such necessity we will require, not barely the statements of a stranger agent, but a statement from the Societies or their Boards having charge of that object, published in our accredited Journals, with the why and the wherefore of the case. The plan or system which I have now in some measure described, is in substance practised upon by some churches, and I learn that in practice it works well.

\*A contribution of any sum might constitute one a member of the society embracing the object contributed to, for the year on which he should contribute, only; he not being held or considered a member for another year unless he should see fit to contribute for the object during it. This plan simplifies society-making very much, and in some places societies of this kind would I have no doubt, do exceeding well; in others perhaps they would not constitute the best mode of operation.



And, brethren and sisters of the Baptist denomination, in all this matter of bestowing, let us bear in mind this solemn fact, that in respect to the property in our hands we are *stewards* and not *owners*: what are the ten, five, two, and one talents committed to our occupancy by the great Lord, if they do not comprehend our money? No doubt our money is included, and with it all our means of doing good, among the rest our *prayers*: some cannot give much money but they can give much prayer; here is indeed a contribution that all can bestow; let then the two-fold memorial of our prayers and our alms, both precious in the sight of God, ascend to him: let us *pray and give*, and *give and pray*.

Mr. Editor, I crave pardon of yourself and readers for my prolixity. I began intending barely a short piece and behold I have spun out what I have! the importance and copiousness of the subject must be my apology, and in view of its importance I bespeak a patient and attentive reading. I would rather some one more able and influential should have taken up this subject, but as none did, and as it is a subject on which I have reflected a good deal, I have ventured to write upon it. In the great principle of proportioning our bestowments I think every considerate person must agree with me, whether he be able to see the fitness of all my details or not. It is the *principle* and its reduction to *practice* that I contend for, and if what I have written shall contribute in any measure to such a result, I shall rejoice.

Mr. Editor, I am no minister, but have barely given you the ideas of a private brother on these important subjects. X. B.

For the Christian Secretary.

#### THE CHURCH AND THE MINISTRY.

Mr. Editor,

That there exists, at the present day, an alarming dearth of genuine piety throughout the "goodly heritage" of our Fathers, is a fact too palpable to admit of question. So universal indeed is this spiritual famine, and so effectually has it wasted the energies of the "sacramental host of God's elect," that we can already perceive, in fancy, the startling inscription upon the wall of Belshazzar's palace, written out in flaming characters on the altar-piece of our temples. In confirmation of this statement we need only advert to the great and increasing degeneracy which extensively prevails, in Christian faith and practice—to that spirit of worldliness, of pinching, godless avarice, which are infusing their deadly miasma into the very vitals of Godliness—to those party dissensions which are shivering to atoms our churches, and are introducing a new and more palatable religion—to that eagerness to succumb to a vitiated popular taste, and adapt the truths of inspiration to the morbid appetites of depraved humanity—to that disposition, too often exhibited as the pretended successors of Prophets, Apostles, and Martyrs, to bow the knee of idolatry to the *purple* and the *mighty*, and to leave the poor, dependant, and famish, and die. The foregoing is merely a faint and imperfect picture of that *moral* *malice* which has blighted the fairest fruits in this beautiful vineyard of our Saviour—of the inroads of that *spiritual* *death* which appears to be levelling in ruins the hopes and prospects of the world.

"Our Fathers, where are they?" is the affecting and expressive inquiry of an ancient servant of God: and with thrilling emphasis may we repeat and reiterate the interrogatory. Where are those men of deep-toned piety, of quenchless zeal, of unbending integrity, who planted the imperishable foundations of our happy commonwealth? They have finished their career in glory, and have gone home to receive their reward. But, alas! must I say it? their places are occupied, to a surprising extent, by men who are emulous of the praises of the world more than the honor of God, by the proud, the haughty, the malignant, the envious, the revengeful, by those in whose eyes hoarded dust glitter more brightly than the "pearl of great price." Instead of that unanimity and affection which pervaded the church of Christ in their day, we now see, to a wide degree, contention and bitterness and strife. Rival interests or sectional jealousies have awakened relentless animosities in this holy brotherhood. Instead of that burning desire to promote each other's welfare that lived and flourished then—to defend a brother when assailed, to relieve him when distressed, to succor him when persecuted,—we behold a course of procedure entirely dissimilar. Every principle of the heart, and all its tenderest emotions are sacrificed on the shrine of the most destructive passions. How frequently is the last farthing wrunged from the insatiate, but pious creditor from the poverty-stricken hand of his suffering brother! How frequently is man's richest inheritance, on this side of the grave,—a *spotless* *reputation*,—consumed by an offering on the altar of unholy prejudice, and the reeking victim plunged into the charnel house of utter and hopeless despair. Thus is the arm of the professed Christian often raised against his fellow, and while his lips are tasting the symbols of a Saviour's dying love, is the darkest malice rankling at his heart. This is no fable, the frothy workings of a disordered imagination.—No! it is truth, essential, indisputable truth, and it calls in thunder-voices for reformation. We admit that there are many, very many fruitful imitators of the blessed Redeemer, who delight to follow in the footsteps of their great exemplar, and go about doing good, and these it is who sustain by their prayers, their labors, and their alms, the ark of God from complete destruction, and from the sacrilegious touch of the enemy. Would that all professors were of the same description!

But a still farther enquiry trembles on the tongue, and cannot be suppressed. Where are those "old men of renown," those giant spirits, of sterling intellect, of impassioned eloquence, of invincible moral courage, of unfettered devotion, of fervent love to God, and undying souls, who, two centuries gone by,

preached the glorious messages of redeeming grace—who recoiled not from announcing before the *grand* or the *rich*, or the *powerful*, the whole counsel of God, and whose lives were a practical index of their entire consecration to his service? Echo answers from the dark recesses of their narrow house that their pilgrimage is ended. Yes—they have gone indeed! But they have bequeathed to their followers, would they only regard it, the priceless legacy of their pious example, of their holy walk with God, of their expansive benevolence for a world lying in wickedness. And who are their successors? Not a few we concede who richly merit the appellation; yet we speak not unadvisedly when we say that, in far too many instances, they are weak and rickety usurpers. Instead of their stern rectitude, and uncompromising adherence to every requisition of their divine Master, we witness a time-serving, man-fearing policy,—a dread to denounce in the severe invective of the Bible the bold and impious transgressor, or the base and ungodly hypocrite. And especially is this the case if the subject of just admiration be wealthy and respectable. Rather than discharge their whole duty will the ambassadors of Jesus oftentimes, resort to any subterfuge, devise any scheme, pursue any measure to blunt the serpent-fangs of conscience. We would not have our remarks understood as universal in their application, by no means! We know that there are *Watchmen* posted on the walls of Zion now, who sound the trumpet of alarm as loudly and as long as those of former days. We allude to particular cases—cases too of an aggravated nature, and they deserve to be exposed to the broad sun light of heaven.

In the Secretary of the next week it is my purpose to dwell at length upon some of the prominent remedies of those prevailing and alarming evils. G. H.

By request of the Committee we ask all editors friendly to the Convention, to give the following notice a conspicuous and repeated insertion. For ourselves, we cannot but express the cheering hope that the correction of the "misconception," noticed by the Committee, will remove all objection on the part of all our friends; so that with united hearts and vigorous measures, we may in the proposed Convention, concentrate the entire energies of the denomination, in this holy cause.—*Monthly Paper*

#### PHILADELPHIA BIBLE CONVENTION.

The undersigned, appointed a Committee by the Conference held in Hartford, April 28th, 1835, to make the necessary arrangements for a Bible Convention, do hereby announce to the public, that the proposed Convention will meet in the meeting house of the 1st Baptist Church, Philadelphia, on Wednesday, April 26th, 1837, at 4 o'clock, P. M.

The Committee on republishing the above notice, take occasion to obviate a misconception which, they regret to learn, has to some extent prevailed. It has been said, that since the action of those who constituted the American and Foreign Bible Society at New York in May last, the original purpose of calling the Convention has been forestalled and its duties anticipated, and some of our brethren have, on this account, manifested an indisposition to attend the Convention.

To correct this misconception, the Committee beg leave to state their full and decided conviction that the whole subject of a Bible organization for the Baptist denomination, is entirely open for the deliberation and action of the proposed Convention. They do therefore most cordially and earnestly entreat Baptist State Conventions, Associations, Churches, and Bible Societies, throughout the Union, to send their Delegates, and in free Convention at Philadelphia, adopt such measures in reference to the Bible cause, as shall on consultation be deemed expedient.

WM. T. BRANTLY,  
SPENCER H. CONE,  
RUFUS BARCOCK, Jr., } Committee.  
JONATHAN GOING,  
JNO. L. DAGG,

#### CHRISTIAN SECRETARY.

HARTFORD, MARCH 25, 1837.

BIBLE CONVENTION AT PHILADELPHIA.—It was with no ordinary degree of solicitude that we read in the Southern Watchman the remarks of the Editor, Rev. Basil Manly, of Charleston, S. C. upon the subject named above. There seems to us to have been no occasion for them. At first we thought of copying them entire, but their length was one strong reason against it, and the division of feeling which they are in our opinion directly calculated to engender, was yet a stronger and prevailing reason not to republish them. Manifest as it has been that the Christian Watchman has, to say the least, always disapproved of the formation of the American and Foreign Bible Society, we were not surprised to see the remarks of the Rev. Mr. Manly copied into that paper, and in substance sustained in a lengthy article by the Editor. The Baptist Convention of South Carolina, says Mr. Manly, resolved unanimously not to send delegates to Philadelphia; and under the circumstances he fully approved of that resolution. If we understand the Watchman at Boston his views of the proceedings at New York coincide with those of the Watchman at Charleston with this difference only, that instead of refusing to attend the Convention, he would have them forego their objections and come on.

In addition to this, *Eumenes* (who is conjectured by some to be the Rev. Daniel Sharp) has published remarks in the last two numbers of the Christian Watchman, which we regret to see thrown out at this moment, because it is believed they are all of a similar bearing with those of the two editors referred to, going to forestall opinion, or possibly excite unpleasant feelings, or confirm them if in existence. We may possibly misunderstand these several writers, but with the views now entertained of the whole subject, and what has been published by these brethren upon it,

feel great solicitude for the event. Their motives are undoubtedly good, but we think the Convention the place for the utterance of their remarks.

Being present at the formation of the Society at New York, and hearing all the debates, and also regarding the unqualified propositions of the leading brethren to do all they could within the year to advance the Bible cause, and at the Convention this spring, to lay the whole subject down for their disposal and modification, we did not then nor do we now feel, that it was intended to embarrass or control that body in its action when met. And although some have always regretted what was then done, yet, if any thing can be learned of denominational opinion from denominational acts; one would suppose that great unanimity of opinion prevailed upon one point at least, and that is, the propriety of a distinct organization for spreading the Bible. We say this, because the voice of approbation has been uttered from Georgia to Maine, and has come from the far West. Our exchange papers from all quarters, as well as minutes of associations, proceedings of State Conventions, and other documents, teem with annunciations of applause—expressed by resolutions, and backed by the organization of State, county, association, and other auxiliaries; all to act in concert with what shall be finally organized by the Philadelphia Convention.

All things considered, we frankly declare our shame that the Editor of the Southern Watchman should speak of it as "degrading" for Baptists to come a great way from the southern states, and spend their money merely to consider what was done at New York, and either ratify it or set down in a minority.

We feel that the whole denomination stands committed to God and before the whole Christian world, to come up unitedly to the great work of giving the word of God to the heathen. We are far less committed by the formation of the Society at New York, than by the repeated and solemn resolutions of the Board of the Convention, touching the character of the translations which it was our duty to make and publish to the world, and which resolutions have been decidedly responded to by the entire denomination. The action of the American Bible Society, knowing as it did, that Baptists had solemnly and deliberately avowed their conviction of duty in the case, has imposed upon us a necessity either to relinquish our former views as mistaken or non-essential, or to come forth in all our strength, and like honest Christians, unitedly, liberally, and perseveringly do the great work.

Being thus constrained as a denomination, and having so largely responded to the claims of truth and duty, we care but little what arrangement is made for the steady prosecution of this labor, so be that unanimity and extended efficiency are secured. But we deprecate the fact, that either one motive or another should induce any brother to talk of the degradation he or others must suffer by attending the Convention; or that anything should be said tending to divide rather than harmonize opinions and feelings.

We are glad to see the Editor of the Baptist Banner correcting some mistaken views on this subject, and urging a general attendance from his own state, (Kentucky) and other states at the West and South.

The language of the committee appointed to call the Convention, as will be seen in another column of this paper, of which committee the President of the American and Foreign Bible Society is one, must, we think, dissipate all fears of being degraded or humbled by attending the meeting at Philadelphia.

We close these remarks with an extract from the American Baptist of the 17th.

"We mean to say that the Board of the A. and F. B. Society, who are charged to communicate to the Convention an account of its origin, plans and operations, will, in our opinion, be perfectly willing—nay, desirous—to make such communication at a time most acceptable to that body, for we believe that our brethren in this state want the Convention to enter on the business to come before them, in a manner the most unembarrassed, and best calculated to unite the denomination in an important enterprise. So that we see not why every section of the country should not be represented, nor why the Convention should not find itself eligibly situated for the fair and full, and impartial discussion of a great question, deeply involving the interests of the denomination and of the heathen world.

We wish only to repeat our suggestion, that the churches precede and accompany the session of the Convention, by special prayer for divine illumination and guidance."

The Rev. Mr. Gilmore, pastor of the Baptist Church in Montreal, has arrived in N. York from England, where he has collected £1500 sterling, to establish a college in L. Canada. £400 more are expected.

A Baptist church was constituted on Secaucus Island, N. J. seven miles from N. York, on the 9th inst. and Joseph Houghwout was ordained as pastor. The pastor and every other member were baptized by br. C. G. Somers of N. York, and had belonged to the church of his care.

A Baptist Church is constituted at Natchez, Mississippi, which is about to build them a house of worship.

Memoir of Joanna Woodbury Reddington, by Samuel S. Mallery. Written for the New England Sabbath School Union, and revised by the Committee of publication. Boston: N. E. S. S. Union, 1837. Depository, No. 47, Cornhill.

We consider the composition, or the compilation of suitable books for Sabbath Schools, one of the most important and difficult departments of authorship at the present day. For whatsoever is wrong in such books, is either dangerous or injurious, and is more to be deprecated, because the evil effects resulting from them, cannot be measured by the bounds of time; and may prove ruinous to eternity. We are therefore prepared to do more than merely withhold our approbation from what we shall here denominated bad productions of this kind; and to sustain to the utmost every good one. Among really good ones, the Memoir named at the head of these remarks, deserves to be ranked. It is a matter of fact story, and we like it for that. It is couched in language unaffected, and

within the comprehension of juvenile readers; and we like it for that. It embraces incidents which go to exalt the saving grace of God—warm the heart of a Christian—and penetrate the heart of the unconverted; for these qualities we admire it. May the author of this memoir, be enabled to produce many works equal in matter, manner, and tendency with this.

Facts, not Fictions, in a series of letters addressed to the subscribers, by Alonzo King. Revised by the committee of publication. N. E. S. S. Union, 1837.

To any person acquainted with the memoir of Boardman, the first apostle to the Karens, the name of Alonzo King, its author, is enough to bespeak favor towards his other works, of which Facts not Fictions is one. It is calculated to do good, and is written in a pleasing style; and is altogether more worthy for being what its title imports, facts and not fiction. Sincerely do we commend it to the favor of Sabbath Schools and families.

The Ruined Family, and the Reclaimed Family, are also worthy of patronage. The plan of publishing them separate is pleasing, as it furnishes two little volumes of a size indispensable to a well assorted library. The whole is got up in a style which cannot fail to please.

The subscriber having received the minutes of fifteen Baptist Associations in New England, would esteem it a favor if the clerk or some other member of the following Associations, will send him a copy of their latest Minutes. This is particularly desired where the Minutes contain the statistics of their Sabbath schools, as it will aid him in the preparation of the annual Report of the New-England S. S. Union.

The Associations from whom no Minutes have been received, are:

MAINE—Cumberland, Lincoln, Oxford, Penobscot, Waldo, and Washington.

N. HAMPSHIRE—Dorchester, Meredith, Milford, Newbury, Salisbury, and Portsmouth.

VERMONT—Addison, Barre, Danville, Fairfield, Windham, Washington, and Union.

MASSACHUSETTS—Berkshire, Franklin, Old Colony, Salem, Sturbridge, and Taunton.

R. ISLAND—Warren.

CONNECTICUT—Hartford, New-Haven and Union.

In addition to these, the last annual Report of the Vermont Baptist State Convention would be thankfully received.

Direct to the subscriber, No. 47, Cornhill, Boston.

Will the Editors of Zion's Advocate, N. H. Baptist Register, Vermont Telegraph, and Christian Secretary, please copy this notice? S. S. MALLERY, Sec. N. E. S. S. Union.

Boston, March 10.

Columbia College, D. C.—A letter just received from Rev. Dr. Chapin, President of this College, gives the following gratifying information.—*American Baptist*.

"The present internal state of the College, is now more favorable than it has been at any time since I have been connected with it. The number of students is larger, and their character more promising. Thirteen out of thirty one are hopelessly pious, and most of them have the ministry in view. We have quite a sure prospect of an increase of students in the course of the spring."

#### General Intelligence.

GREAT BRITAIN.

REMARKS ON THE PRESENT STATE OF THE INFLUENZA.

A London paper of Jan. 16 says: "The melancholy effects of this raging epidemic in the metropolis and its environs, has been most severely felt for the last fortnight. During the last week, the greater number of the clerks at the war-office, admiralty, navy pay-office, the stamp office, the treasury, post office, and other government offices, have been prevented from their daily avocations; in consequence of which, great delay was caused to public business. In the royal navy hospital of Greenwich, there have been upward of 150 deaths among the aged 'old tars,' and the infirmary is nearly filled with those on the sick list. At the Royal military college of Chelsea, the deaths have been very great. At Woolwich, 40 to 50 men per day, belonging to the royal artillery, royal engineers, sappers, and miners, and other troops doing duty there, have been admitted into the military hospital, among whom the deaths have averaged from 5 to 8 per diem, by violent inflammation of the lungs."

"Among the three regiments of Foot Guards, and the three regiments of Horse Guards, doing duty at the Tower, St. James's Palace, the Horse Guards, and at Windsor, the epidemic has raged to a very great degree. At the St. George's Barracks, Trafalgar Square, the Wellington Barracks in the Birdcage-walk, and the cavalry Barracks in Regent's Park and Knightsbridge, extra wards have been appropriated; and also in the Tower, where it appears to have attacked the men with greater effect, being so near the water, than at the other quarters in the West End. Yesterday the churches which have generally full congregations, presented a mournful scene, by the non-attendance of many, who the Sunday before were in perfect health, and now no more, which melancholy event was noticed by the clergyman from the pulpit.

The number of burials yesterday afternoon in the different cemeteries in the environs of the metropolis, were as numerous as during the raging of the cholera in 1832 and '33. At the old St. Pancras burial-ground, there were 69 during the past week. At St. Martin's Camden Town, St. Andrew's in Gray's Inn Lane, St. Marylebone, St. Giles, St. Luke's, Chelsea, and the burial-ground on the Borough and Lambeth side of the water, where the epidemic appears to prevail the most, from the low situation of the ground, being of an extremely damp nature, the deaths have been very great. The police force has suffered much, as out of that corps are upwards of 800 men unable to do duty, in consequence of the extreme severity of the weather they have been exposed to nightly for the last three weeks. In the workhouse, the number of poor who have died, far exceeds any return that has been made for the last twenty years."

Splendid Fair at Buffalo.—The Buffalo Spectator gives an account of a splendid Fair in that city, on the 8th and 10th inst. It was got up by the Young Ladies Bazaar Society, and resulted in furnishing the clear sum of \$1000 for that noble cause. Though we do not altogether like this mode of raising funds, we think the Buffalonians have in this case been very liberal.

Fire at Norwich.—On Monday morning, the Paper Mill of A. Hubbard, and the Cotton Mill of Williams and Co. and two other buildings were consumed. Insured on both mills, \$32,000.

General Jackson.—The Baltimore Chronicle says, we regret to learn from the papers and passengers by the western cars, that General Jackson is detained at Frostburg, by increased and severe indisposition.

Illinois.—The bill appropriating \$8,000,000 for Rail-roads and Canals, has passed both branches of the Legislature of Illinois.

The Overslaugh.—By the completion of the pier by the U. S. Government officers, connecting the two small islands at the Overslaugh, three miles below Albany, the channel now affords nine feet depth of water, where vessels formerly grounded.—N. Y. Transcript.

Fresh Shad.—Fine fresh shad were sold in the Fulton Market, in considerable numbers.—Id.

John Delliver, a rich settler at Tarrif, Ohio, has been committed to prison there, for the supposed murder of a family consisting of four persons named Gorgus, in the year 1834-5, whose property he took possession of, reporting that they had emigrated to Missouri. Two of the bodies have been discovered, and plunder is supposed to have been the only incentive to this outrageous and bloody deed.—*Buffalo Spectator*.

Melancholy Accident.—We learn that on Tuesday last, the river stage running north, met with a severe accident. In crossing the bridge between Walpole and Bellows Falls, the bridge, called Cole-river Bridge, gave way, and precipitated the stage into the river,—three ladies, passengers, were drowned.—*Syr. Rep.*

Locke against Tripe, and Tripe vs. Locke. A Miss Tripe, of Stratford Co. N. H. has recovered \$700 damages of Mr. Locke for driving his horse and sleigh against her, and injuring her in the highway. We should think, (says the *Clarendon Eagle*) this would give the careless Jehu a fit of the Lock jaw, to say the least.

#### MARRIED.

At Deep River, on Sabbath evening, the 19th inst. at the Baptist Meeting house, by the Rev. H. Wooster, Mr. Calvin B. Rogers, of the firm of C. B. Rogers & Co., to Miss Rosina J. Shailer.

#### DIED.

In this city, on the 7th inst., Miss Melissa Johnson, aged 21, deaf and dumb, formerly from Bozra, after a short illness.

On the 26th December, at her house, Stoke Newington, aged 76, Mrs. Mary Clarke, relict of the late Rev. Adam Clarke, L. L. D.

In Cornwall, of scarlet fever, on Tuesday, the 21st of Feb., about 4 o'clock in the morning, Anne Hannatyne, aged 14 years; and about ten hours after, on the same day, Gregor, aged 7 years; and on the Thursday morning following, Hugh Grant, aged 2 years and 9 months—all children of the Rev. H. Urquhart. "The Lord gave, and the Lord taketh away; blessed be the name of the Lord."—*Christian Guardian*.

Died in London, Dec. 21, Dr. Rippon, a distinguished Baptist clergyman, pastor of the church in Carter-lane, and successor of the learned Dr. John Gill, who was pastor of the same church for the period of 54 years. The pastoral office was filled by the two above named Rev. gentlemen for the period of 117 years.

On board a steamboat near Mobile, Alabama, on Tuesday the 17th ult., the Rev. John Avery, D. D., formerly for many years, Rector of St. Paul's Church, Edenton, N. C. A letter from Mobile says, "he had been on a visit to this place the week preceding, and complained of a severe cold; little hope was entertained by his friends here, for his recovery. So calm and tranquil were the last moments of this excellent man, that the passenger who occupied the berth in the same state room with him, was unconscious of his death, until he attempted to arouse him in the morning."

On the 7th of February, the Rev. Daniel Cobis, late Assistant Minister of St. Philip's Church, Charleston, S. C. He completed the course, at the General Seminary in 1833, and was a promising young Clergyman.

At Preston, on the 11th inst., Mrs. Polly Treat, aged 70 years, wife of Mr. James Treat.

Mrs. Treat obtained hope in Christ in 1766, and soon after was baptized upon a profession of her faith, by Elder Hill of Saybrook. The place of her residence at that time was Killingworth. She was married in 1792. Her first union with the visible church, was in 1809, when she united with the Baptist Church at Preston, she was with those that received fellowship as a distinct Church, under the care of the lamented Davis. The circumstance of her uniting with the Church in Groton, appears to have been the occasion of stated Baptist meetings in Preston, conducted generally by the present Elder R. Burrows, and followed with the blessing of God upon many. Mrs. T. as a member of the church was very efficient and useful, until age and infirmities prevented; and always manifested much concern for the welfare of Zion. Her views of human depravity, and of the atonement of Christ, were clear and scriptural. Her last illness was short, but painful, which she endured without expressing for once a wish to recover, but frequently a wish to die; and on Saturday, the 11th inst. resigned her breath to Him who gave it, in hope of immortality and eternal life. While she has left an affectionate husband and children, besides numerous relatives and friends to lament her departure, we trust she has gone to enjoy the rest of the blessed dead that die in the Lord.—*Comm.*

#### ACKNOWLEDGMENT.

The Treasurer of the CONNECTICUT BAPTIST BIBLE SOCIETY acknowledges the receipt of One Hundred Dollars from the Baptist Bible Society at Williamstown Falls, to constitute the Rev. B. Cook, Jr., the Pastor of the Baptist Church in that place, a Life Director of the Connecticut Baptist Bible Society.

Also, of one Dollar from Miss C. A. Coats of Ashford.

J. B. GILBERT, Treasurer.

March 22d, 1837.

#### NOTICES.

##### NOTICE.

The annual meeting of the County Society, will be held on the 2d Tuesday, 11th April, 1 o'clock, P. M. at Tolland.

A full representation, and report from every minor association is earnestly urged.

ALPHA MILLER, Sec'y.

Andover, March 9, 1837.

##### NOTICE.

The Middlesex County Baptist Ministerial Conference will meet at the house of Dea. George Reed in Deep River, on Tuesday the 4th of April next, at 10 o'clock, A. M.

Brethren who have had subjects assigned them at any previous meeting, and who may attend, are requested to present essays upon their respective subjects.

Deep River, March 18.

##### A CARD.

The subscriber would gratefully acknowledge the kindness manifested toward him by the Missionary Society of the Connecticut Literary Institution, in its late appropriation of Thirty dollars, to constitute him Life member of the American Baptist Home Missionary Society.

HEZEKIAH SHAILER.

Conn. Lit. Inst.

Suffield, March 20, 1837.

At a Court of Probate holden at Suffield, within and for the District of Suffield, on the 8th day of March, 1837.

Present LUTHER LOOMIS, Esq. Judge.

ON motion of the administrator on the Estate of James Gillet, late of Suffield, within said District, deceased, this Court doth appoint the 10th day of April next, at 2 o'clock P. M. at the Probate Office in said District, for the hearing, allowance, and settlement of the Administration account on said Estate.—And doth direct said Administrator to give public notice to all persons interested in said estate, to appear (if they see cause) before said Court, at said time and place, to be heard therein, by advertising the same in a newspaper printed in Hartford, and posting a copy hereof on the sign post in West Suffield.

Certified from record.

LUTHER LOOMIS, Judge.

March 12.



## POETRY.

From "Matins and Vespers."

"SISTE, VIATOR."

BY DR. BOWLING.

Look around thee!—see decay,  
On her wings of darkness, sweeping  
Earth's proud monuments away:  
See the muse of history weeping  
O'er the ruins time hath made—  
Strength in dust and ashes laid,  
Virtue in oblivion sleeping!

Look around thee!—Wisdom there  
Careless death confounds with folly,  
In a common sepulchre;  
See the unrighteous and the holy  
Blended in the general wreck;  
Well those tears may wet thy cheek,  
Tears of doubt and melancholy!

Look around thee!—Beauty's light  
Is extinguished!—death assemblies  
Youth's gay morn, and age's night;  
And the steadfast mountain trembles  
At his glance, like autumn's leaf;  
All, he cries, is vain, is brief;  
And the tyrant ne'er dissembles!

Look behind thee!—cities hid  
In the night of treacherous story;  
Many a crumbling pyramid,  
Many a pile of senseless glory;  
Temples in ruin hurled,  
(Fragments of an earlier world,  
Broken fane and altars hoary!

Look behind thee!—men whose frown  
Made whole nations quake before them—  
What is left of their renown?  
Wrecks around, oblivion o'er them!  
Kings and conquerors, where are they?  
Ask your worthless heaps of clay—  
Oh! despise not, but deplore them!

Look around thee!—bards sublime,  
Smiling nymphs, and solemn sages;  
Go! inquire their names of time,  
Bid it read its earliest pages—  
Foolish questioner! if fame  
Guard through years a cherished name—  
Fame itself decays, in ages!

Look before thee!—all the glare,  
All the pomp around thee glowing,  
All that charms the eye or ear,  
Strains of softest music flowing,  
Grace and beauty; all are sped  
Towards the ruins of the dead—  
Hither, thou and thine are going!

Look before thee!—at yon vault,  
Where time's ravage is recorded,  
Thou wilt be no more regarded  
Than the weakest, meanest slave,  
Sleeping in a common grave,  
Unrespected, unrewarded!

Look before thee!—at thy feet  
Monarchs sleep like meaner creatures;  
Where the voices, now so sweet,  
Where the fair one's smiling features?  
Hopes thou to escape the tomb?  
That which was thy father's doom  
Will be thine, thy son's and nature's!

Look above thee!—there indeed  
May thy thoughts repose delighted;  
If thy wounded bosom bleed,  
If thy fondest hopes are blighted,  
There a stream of comfort flows,  
There a sun of splendor glows;  
Wander, then, no more benighted!

Look above thee!—ages roll,  
Present, past, and future blending—  
Earth has sought to soothe a soul  
'Neath affliction's burden bending—  
Nothing 'gainst the tempest's shock—  
Heaven must be the pilgrim's rock,  
And to heaven his steps are tending!

Look around thee!—never eye  
Saw such pleasures as await thee;  
Thought ne'er reached such scenes of joy  
As there are prepared to meet thee—  
Light undying—seraph's lyres—  
Angel welcomes—cherub choirs—  
Smiling through heaven's doors to greet thee!

From the N. Y. Mirror.

## PAST AND PRESENT MODE OF MOVING ABOUT.

BY A COSMOPOLITE.

"Pistols—These be good humors! What shall pack horses,  
And hollow, pamper'd jades of Asia,  
Which cannot go but thirty miles a day,  
Compare with engines, and with locomotives,  
And 'railroads' smooth also? nay, rather curse them  
with  
King Cereberus, and let the welkin roar!"  
Shakespeare, (modernized.)

All natural agencies appear fast upon the decline. Man, like the coral insect, is already a contemptible little animal in comparison with his own works. He is no longer the most important creature in creation. This is exemplified in many cases; but is most strikingly made manifest in his present fashion of going over the world.

The fashion of our ancestors were pleasant and natural. They enjoyed the glades, and sunny spots, and silent streams, and nooks and corners of the world. We live upon turnpikes and railroads. They had more poetry about them, we have more steam!

Stage-coaches were the first innovation of consequence upon the old picturesque way of journeying over the earth; and stage-coaches, taking them in all their bearings, may be regarded as a fair improvement. They were so

very speedy and so very cheap, that they soon brought into disrepute the equestrian and pedestrian modes of movement. A few might struggle against the change, but their wives rated them, and their neighbors laughed at their eccentricity, and they gradually yielded to the enticements of the demon utility.

Still there remained a natural agency about the method of transmigration. Men were drawn by horses, and horses were fashioned after nature's fashion; were noble creatures—had temper, senses, affections, qualities good and bad—were not manufactured. The coachman, too, was often a character; your fellow-passengers were frequently characters; you heard profound sayings, queer remarks, strange speculations by the way; and there was a positive pleasure in career along on a fine morning at the rate of twelve miles an hour, with a lovely country expanding and diversifying its beauties as you bowed along; but the pace was found too slow.

On the other element, boats propelled by breeze or oar, were superseded. Steam-vessels were placed on lake and river, and the winds of heaven voted supererogatory. These things have violated and disturbed all the still and quiet waters of the land, and there is no end to the profanations of which they are likely ultimately to become the instruments. It is talked of establishing a line of them to Egypt and Asia Minor, with a railroad across the isthmus of Suez! In a little time we shall doubtless have pick-nick parties in Tyre and Sidon, and there will be Cockney conundrums propounded and solved in Jerusalem, and "All around my hat" will awaken the sleeping echoes on the shores of the Dead and Red seas! Good heavens! what will this world come to? It is getting most awfully vulgarized.

But steamboats, like stage-coaches, were found upon the whole too slow. Railroads were invented. Locomotive engines were invented. The upshot of all which, as the newspapers exultingly assure us, is the "annihilation of time and space."

Now I, for one, have a respect for time and space, as being two things I have been used to all my life, and do not see any necessity for their annihilation. It is, no doubt, a very wonderful thing to be dragged along by an uncouth, bellowing monster, at the rate of a mile a minute, but, like many other wonderful things, the pleasure to be derived therefrom is questionable. It is well enough for lovers or merchants, who are always in a terrible hurry to make good or bad bargains, but to those who are done with the impatience of Cupid, and have never bent the knee to Mammon—who wish to eat their dinners without risk of suffocation, and take a deliberate survey of the world as they go through it; this system of dining three hundred miles from where you got your breakfast, is altogether unproductive of felicity. Some Malvolio sort of people, to be sure, who have an admirable talent of ministering to their own selfishness, and have a knack of extracting food for it from every earthly occurrence, plume themselves very much upon such a feat. It strikes them forcibly that they are clever fellows; and the humiliating consideration that the poodle-dog at their foot has done exactly the same thing, never seems to interfere with their self-complacency. For my own part, I rather feel my insignificance strongly impressed upon me at being hurried through the air a little faster than a swallow can fly, by a tremendous, unseen power, the only manifestation of whose presence is hiss—phiz—whiz!

Two of the greatest pleasures of travelling formerly were, the pleasant and tranquil enjoyment of the beauties of nature; and the study and contemplation of the various specimens of humanity with whom you were brought in contact on the road. It was said of Sir Walter Scott, that he never entered a stage-coach without picking up an anecdote or a character; and the life-like beings with which his novels are peopled, bear testimony to the fact. Now these locomotives will destroy all individuality of character; or, what is nearly the same thing, will not allow opportunity for the observance of it. There is scarce time to draw your breath, let alone to note the gradual unfolding of a peculiarity in your neighbor. When a man enters a railroad car, he glances coldly and incuriously round at his very temporary companions, as much as to say, "Well, no matter who or what you are, I shall very soon be clear of you." Down he sits in owl's silence. A rumbling noise is heard—hiss—phiz—whiz!—we are off. Out come two stop-watches. Two faces are bent toward them with looks of solemn importance.

"First three miles in three minutes seven seconds," says stop-watch number one.

"That's bad! very bad!" squeaks a waspish, feverish, fidgety, little man, who is in a great hurry to "get on" as if he were running away from his debts, or had committed a forgery.

"I make it three minutes eight seconds and a half," says stop-watch number two.

"That's worse! that won't do at any rate!" cries the feverish little man, looking very important and a little injured.

"Perhaps she has not come to the top of her speed yet," observes a thin, timorous youth apologetically.

"She ought, sir—she ought!" authoritatively responds his littleness; "such delays are not to be extenuated! Time is money. Now pray, gentlemen, be exact in taking your departure from the next milestone. I will give the word."

Numbers one and two become lost to all terrestrial concerns except the movements of their pointers.

"Now!" shouts the little man, "there it is!"

"Where?—where?" exclaims a pursy old gentleman who has lived seventy years in the world, but still retains a laudable curiosity to see a mile-stone. "Where is it?"—starting up in a state of anxious excitement—"where's the milestone? I want to see the milestone!"

It is really curious and altogether unaccountable, the tastes and wishes of some people.

As soon as the old gentleman's head becomes elevated above the proper level, it of course gets entangled in a current of air, and away goes hat and wig. "Bless me!" says he.

The little feverish man rubs his hand and shuffles in his seat as if he experienced a pleasurable sensation.

"Bless me! I've lost my hat and wig! Can't they stop the engine?"

"Not possible—behind time already!"

"But I want my hat and wig," says the dejected gentleman, with a look and in a tone of voice which seems to say the universe had better want the sun; "I can't go on without my hat and wig. Stop, I say!"

"Not to be done—two miles and a half off by this time. Be composed, sir. It is quite impossible to keep the correct time with such a disturbance. Now, gentlemen! now!"

"Exactly three minutes four seconds," says number one.

"Exactly," echoes number two.

"That is better," observed the thin, timorous young man.

"But it ain't the thing, though!" cries the little fellow; "the directors shall hear of this! Now gentlemen with the watches be very particular this time, as I shall probably summon you as witnesses of the delay we have been subjected to."

"I am sure I shall catch cold," says the prosing old milestone admirer—"I am quite certain of it—I feel convinced in my own mind I shall."

"Well, come," says stop-watch number one, at the end of the journey, "sixty miles in an hour and twelve minutes is not so bad."

"Is it not?" says the little, feverish man; "it's full four minutes past the time advertised. I'll appeal to the directors! I won't be imposed upon; I won't submit to such unnecessary detention on the road, I can tell them! Time is money, sir—time is money!"

And away struts the economist of time to wrangle an hour and a half with the directors about his irrecoverably-lost four minutes.

And this is railroad travelling!—(at least it is a specimen of what my experience furnished me with, and from the nature of things it must be all pretty much the same)—and this incessant match against minutes and seconds is pleasant, is it not? As for the beauties of nature, why you may be able to distinguish a forest from a meadow, or a mountain from a haystack—that is possible; or, if you are on the alert, catch a glimpse of a lake seven miles or so in length as you whisk by; but as for refreshing your eye with a glimpse at the picturesque, or attempting to rest on any tiny piece of loveliness—poh! nonsense! If Burke had been whirled along half-a-dozen times at the tail of a locomotive, he would never have thought of writing his essay on the "Sublime and Beautiful."

This system of travelling will utterly destroy the little courtesies and civilities of life. You have not time to enter into conversation, or form acquaintance-ships, or interchange friendly offices; you have not time even (oh! hard deprivation for an Englishman or an American,) to make an observation upon the matter.—Solomon inconspicuously says, "There is no time for all things." If there had been railroads in Judea, Solomon would very soon have found that this assertion was by no means correct.

And then the habits of awful rapidity engendered on the road will, without doubt, gradually effect the whole tone and structure of society. Here is where the evil will come into most fatal and extensive operation. An accelerated impulse will be given to all things, great and small; it will no longer be safe, for an absent, studious, or contemplative man to venture into the streets; and in ball-rooms, Scotch jigs and galopades will be your only dances. History, painting, poetry, melody, sentiment, sonnets, and all things born of laborious research or luxurious leisure will droop, decline, and die, and be succeeded by libels, lampoons, squibs, epigrams, witticisms, caricatures, and all other matters of speed and ephemeral growth. Agricultural people will study the cultivation of mushrooms.

All local attachments will be uprooted; for when men once acquire a habit of scampering over the earth in all directions at the rate of six or seven hundred miles a day, it is to be supposed that they will soon cease to care about any particular spot; and with the destruction of local attachments will be annihilated the germ and seed of nationality. Nationality requires concentration; now with the facility of travel, people will become most remarkably cosmopolitan. Like birds of passage, they will soon learn to change countries for trivial temporary advantages; and when they can pass from Cape Cod to Cape Horn in a week, they will soon begin to calculate whether Cape Horn or Cape Cod offers the most advantages.

But of all the calamities that will be quickened into existence by this intemperate system of flying about the world, that of the unlimited creation of books of travel will be the most fearful. When men, like Abyssinian Bruce and Mungo Park, had to brave toil and heat, and want and thirst, and danger and death, in search of some important object, then a book of travels was not an every-day occurrence. It was a marvel, and sought after. Now, if a man puts a change of linen into his trunk, and leaves home for three weeks, he must needs tell the world all about it; what beds he slept in, and what victuals he ate. The necessity of passports and the impositions of the continent, it is true, operate in some degree as a salutary check to this evil; but England and the United States are dreadfully exposed to each other. People on both sides neglecting the avocations to which they have been brought up, take it into their heads to run about each other's country with a pencil note-book in their hands, setting down all the common places and absurdities that come in their way, from which, at their leisure, they draw most profound and logical

deductions, and then, some fine morning, present the public with what it is their pleasure to term a "book of travels." Even sailors, generally supposed to be the least afflicted with the *cacoethes scribendi* of any of heaven's creatures, have yielded to the influence of the times. An American lieutenant has lately done England in six weeks; and an English lieutenant a while ago, did the United States in five. Of course the Englishman proved himself the smartest fellow by seven days.

Well, this is the present state of things.—But wait a little. New lines of steamboats are building; railroad travelling is yet in the bud. Wait till these fatal facilities are perfected.—Then farewell to the comparatively cool and dispassionate views of society, the deep observations, the calm and deliberate investigations, the enlightened and philosophic reflections; the caution, the tolerance, the modest diffidence which characterises the five-and-six-weeks book of travel! Such an expenditure of time will then be looked upon as madness. The laws and institutions of nations will be criticised, stop-watch in hand; and their domestic habits, manners and customs written after a week's residence. We shall have "Railroad Sketches," "Locomotive Tours," "Rapid Revelations," "Flying Glances of Society," "Twelve hours in England," "Three days in the United States," and they will be all splash, dash, hiss—phiz—whiz!—vapor!

Would that the heavens had enabled me to follow the bent of mine own humor! I would not be whirled about with the rest of my locomotive-loving contemporaries. The world might go on just as fast as it pleased; but there would be one individual in it who would have a comfortable vehicle, drawn by tortoises, over a close-cut, smooth-rolled, velvet lawn, in which vehicle he would recline, eat peaches, and read pastoral poetry.

## THRESHING IN THE EAST.

A correspondent of the Cincinnati Journal, writes as follows from Beyroot:

There was near this place, which was on the edge of the plain, a most noble Threshing Floor. It was a large space of several acres, and it may have been from a dozen to twenty floors, without any partitions between them. On some of them, people were employed in threshing out grain, others separating the straw and chaff from the wheat, on others lay great piles of grain, some clean, and others mixed with the straw and chaff. They separate the chaff by throwing up and letting the wind blow the chaff away! Of course they must wait for the wind. I saw no instrument to make wind.

The Threshing Instrument is a board about three feet wide, and it may be six or eight feet long, at the fore end it is turned up a little like a slide. The board may be three inches thick. On the lower side, many holes are cut in it, may be from an inch and a half to two inches, and in these are fastened pieces of stone, flint, or iron. They project, it may be from a half to three quarters of an inch from the face of the board, and serve as teeth to tear the beards of the grain to pieces. Oxen are fastened to the fore parts of these boards and driven round the floor, drawing this instrument after them. The driver of the oxen, usually stands or sits on the instrument. This is the common Threshing Instrument in these countries. I saw it every where—and I have seen no other. It would seem that it is the same instrument that was used in the days of the prophet, who speaks of a "New Threshing Instrument having Teeth." The oxen are usually without muzzles, and are often as they pass around taking up from time to time a few straws and feeding on them. "Thou shalt not muzzle the ox that treadeth out the corn." I do not recollect of seeing the horse used in any instance on the barn floor—the oxen very often.

From the Sabbath School Visiter.

## THE SERGEANT'S WIFE.

It was night. The soldiers in both the hostile armies were hushed in quiet slumbers, and no sound was heard save the sentinel's measured tread, and occasional cry, "All's well."

A muffled form approached. "Who comes there?" demanded the sentinel. "A friend," answered a timid voice softly. "Advance," said the sentinel, "and give the parole." The same soft and timid voice said, "Love." "Love?" replied the sentinel, "Love is not the parole; you cannot pass: it would be more than my life is worth to let you pass." "Indeed!" exclaimed the stranger, "it's cruel not to let a sergeant's wife pass, to take, perhaps, a last farewell of her husband. I beseech you Sir, let me pass. The battle you know, is expected to-morrow; it may be the last night I can ever spend in my husband's company; and I have travelled forty miles to see him." "No more—I can't let you pass." "Nay, Sir, but hear me one moment. Have you a wife that loves you with all her heart? If she should leave her babes, and walk forty miles just to see you the night before a battle, and —"

"Pass friend,—all's well!"

Follow that fond devoted heart to her husband's pillow on the cold ground. He starts, to find her there, but presses her tenderly to his bosom, and inquires anxiously for the little ones she has left behind. They talk of the few fleeting years they had spent together in wedded love, before war had dragged him from his home; and she weeps bitterly, as she thinks of the morrow.

The hours of night steal hastily away. The dawn forces Laura to bid her husband farewell; and as she retires with his fondest messages for the little ones at home, the signal is given for the soldiers to prepare for the battle.

It was indeed, her last farewell. She withdrew, but lingered near the scene, and watched from a neighboring hill every movement of the two armies till the battle ceased and all was once more quiet. The shades of night hung in gloom over the battle ground, and for-

bid all search for the wounded, the dying, or the dead. Morn approached; and with its earliest dawn, Laura, with a throbbing heart, wanders over that field of slaughter to see if she can discover the father of her babes among the slain. Alas! it is too true. There he lies all covered with gore. She sinks upon his bosom in a swoon, and rises no more!

Children, what if that father, that mother, had been your own? Teacher, what shall save you and yours from a similar fate? Blessed be God for the gospel of peace! Send his peaceful principles through the world, and wars shall be no more.

## WAYLAND'S POLITICAL ECONOMY.

THE ELEMENTS OF POLITICAL ECONOMY, by Francis Wayland, D.D., President of Brown University and Professor of Moral Philosophy. Just received and for sale by BELKNAP & HAMERSLEY, Exchange Buildings, March 2.

## New Boot and Shoe Store.

SAMUEL GOVE,

Would inform his friends and the public generally, that he has taken a store on Front Street, opposite the head of Ferry Street, for the manufacture and sale of Boots and Shoes. A great variety of Gentlemen's and Ladies' Boots and Shoes constantly on hand, and for sale on the most accommodating terms. He will also repair Boots, Shoes and India Rubbers in the best and neatest manner, at a reasonable price.

Paste, Liquid, and Varnish Blackings, and all the necessary articles appertaining to his business of the first quality, constantly on hand and for sale, at reasonable prices.

Double Soled Water proof Boots and Shoes made to order and warranted.

Mr. G. having followed the Boot and Shoe business fifteen years in different States in the Union, and having given general satisfaction, flatters himself that by his experience, untiring exertions, and superior workmanship, he shall merit and receive a share of friendly and public patronage.

Constant employ and liberal wages given to twenty-five first rate Boot-makers—Also to ten second-rate. Apply as above.

Hartford, March 3, 1837.

## FOR SALE BY

CANFIELD &amp; ROBINS,

Blanks of all kinds, consisting of Single Warrants and Quit Claim Deeds. Warrant Deeds on entire sheets for the accommodation of those who wish to transmit them to a distance.

Justice Book, and Note, and Execution Blanks. Bail Bonds. Subpoenas. County Court Note Book and Execution Blanks. Staff and Warrant Officer's Do. Bills Lading, &c. &c.

## To Let

FIVE, neat and good Tenements, to Rent on Front Street, from \$50. to \$100 each, per year. Apply to SAMUEL GOVE, at the New Boot and Shoe Store in Front street, head of Ferry Street.

Hartford, March 4, 1837.

## REMOVAL.

LEE &amp; BUTLER

HAVE removed to their New Store, on the West side of Main Street, a few rods South of the State House, where they offer for sale a full assortment of

DRUGS, MEDICINES, CHEMICALS, &c. &c. &c.

ON THE BEST TERMS.

Wholesale and Retail.

Hartford, Feb. 25.

## Sacred Music.

JUST RECEIVED AND FOR SALE BY

CANFIELD &amp; ROBINS,

Boston Academy Collection of Music, 4th Edition.—Supplement to do.; The Choir, 5th edition; Social Choir: Juvenile Lyre; Mason's Manual; Ives' Manual. Also a full supply of New Books: Campbell's Poems; Halleck's do.; Bryant's do.; Willis's do.; Dana's do.; An Essay on Covetousness and Beneficence, by T. Dick. Also the Annals for 1837, &c. &c.

## The Drunkard's Friend,

BY REV. THOMAS P. HUNT.

Just published and for sale by the subscribers and other Booksellers in this city.

It is presumed nothing more need be said to induce the reading, and extensive circulation of the above work, than to announce the name of its highly gifted author.

It is a neat pamphlet of 50 pages.

CANFIELD & ROBINS.

## MARSHALL'S WRITING BOOKS.

Nos. 1, 2, 3, and 4.

THE subscribers have just rec'd and for sale a new supply of these very excellent, and popular Writing Books. Booksellers, Country Merchants, School Teachers, and others, are now invited to call and supply themselves. Such arrangements have been made as to prevent a disappointment in regard to supplies in future.

Dec. 24.

## PROTECTION

INSURANCE COMPANY

Having been duly organized, are now ready to receive proposals for FIRE and MARINE INSURANCE, at their office, in State street, a few rods west of Front street.

THIS Institution was incorporated by the Legislature of this State, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to Half a Million. The first named sum is all paid in or secured by Bonds, Mortgages, and approved endorsed notes; at which, on the shortest notice, could be converted into cash, and appropriated to the payment of losses. The Directors pledge themselves to issue policies on as favorable terms as any other Office in the United States, and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public. The following gentlemen are Directors of the Company:—

David F. Robinson,	Philip Ripley,
Thomas C. Perkins,	Ebenezer Flower,
Hezekiah King,	Alexander H. Pomroy,
Wm. W. Ellsworth,	William Kellogg,
Austin Dunham,	James N. Bance,
Nathan Morgan,	Edmund G. Howe,
Henry Hudson,	Thomas Belknap,
Julius Catlin,	Haynes Lord,
C. H. Northam,	

DAVID F. ROBINSON, President.

THOMAS C. PERKINS, Sec'y.

## PAYSON'S INDELIBLE INK,

For sale by the grocer, single or dozen.

CANFIELD & ROBINS.

Revised Statutes of Connecticut,

For sale at the Bookstore of

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